

The boke for to

Lerne a man to be wyse in
buyldyng of his howse for
the helth of body & to hol-
de quyetnes for the helth
of his soule, and body.

The boke for a good
husbande to lerne.

The
Way
fiers of
Astro-
nomye,
And do
coutes
in phe-
sique co-
fymeth
this say



enge to
be good
& true
both for
the bo-
dy, and
also for
the sou-
le.

MUSEVM
BRITAN

3754.

The table of this Booke.

The fyrste chapter doth shewe where a man shulde buylde or set his howse, or place, for the helthe of his body.

The seconde chapter doth shewe a man, howe he shulde buylde his howse, that the prospect be good for & cōseruacion of helth.

The thyrde chapter doth shewe a man to buylde his howse in a pure and fresh ayre for to length his lyfe.

The fourth chap^r doth shew vnder what maner a man shuld buylde his howse in exchewyng thynges & shuld shorten his lyfe.

The. v. chapter doth shewe howe a man shulde ordie his howse, consernyng the implemētes, to cōfort the sprytes of man.

The. vi. chapter doth shewe a man howe he shulde ordie his howse and howsholde, to lye in quyetnes.

The. vii. chapter doth shewe how the hed of the howse, or howsholder shulde exerceyse hymself, for the helth of his soule & body.

The. viii. chapter doth shewe how a man shuld ordie hym self in slepyng & watche, and in his apparell weyng.

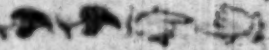
Explicit tabula.

The fyrste chapter dothe shewe where a
man shulde buyde or set his howse or
place for the helth of his body.



An of honoure,
or worshyp, or other estate,
the whiche dothe pretende,
to buyde a howse or any
mansyon place, to inhaby-
te hym selfe: Or els doth pretende to alter
his howse, or to alter olde buyldynge in to
comodrons and pleasaunt buyldynge, not
onely for his owne proper comodyte, welth
and helth, but also for other men, the whiche
the wyll resorte to hym, hauninge also a re-
spect to his posterite. Fyrste it is necessary
and expedient for hym to take hede what
counseyl god dyd gyue to Abraham, and
after that to take hede what counsell God
dyd gyue to moyses, and to his chyl dren
of Israell, as it apereth in the. xlii. chapter
of Exodi And the. xxi. chapter of Numeri.
And the. vi. chapter of Deutonomi And
also in the booke of Leuites, sayeng fyrst to
Abraham. Go thou forth of thy countre, &
Alii. from

from thy cognacion or lyghted, and come
thou in to þe countre. the which I wyl shewe
to the a countre, abundyng & plentyful of
mylke & hōny. ¶ Here is to be noted that
where there is plentye of mylke, there is
plentye of pasture, and no skarsyte of wa-
ter. And where there is plentye of hōny, the-
re is no skarsyte, but plentyfulnes of wode-
des. For there be moo bees in woddies, and
so consequently abundaunce of hōny, than
there be bees or hōny, or waue in the hyues
in gardynes, or orchardes. Wherefore it appe-
reth that who soeuer that wyl buylde a mā-
syon place or howse, he must cytuat and set
it there where he must be sure to haue both
water and wod, except for pleasure, he wyl
buylde a howse in or by some cytie or great
towne, the whiche be not destitute of such
cōmodityes. But he the whiche wyl dwell
at pleasure, and for profyte and helthe of
his body, he must dwell at esbolwe some ha-
nyng water and wod annexed to his place
or howse. For yf he be destituted of any of
the principalles, that is to saye, fyrste of
water for to wasshe and to wyngge, to bake
and

and to b:etwe, and dyuers other cause speci-
ally for peryll the which myght fall by fyre
it were a great diseōmodypous thyng. And
better it were to lacke wodde, than to lac-
ke water, & premysse cōsyderyd althoughe
that wod is a necessary thyng not onely
for fewell, but also for other vrgent causes
specyally cōsernyng buyldynge and res-
peracyons. 

The seconde chapter, doth shewe a man,
howe he shulde buylde his howse or
mansyon, that the prospecte be
fayre and good for the con-
seruation of helthe.



After that a man ha-
ue chosen a conuenient soyle
and place accordynge to his
mynde and purpose to buyl-
de his howse or mansyon on.
he must haue afore cast in his mynde, that
the prospecte to and fro the place, be plea-
saunt, fayre, and good to the eye, to behold
the woddes, the waters, the feldees, the dales
A.iii. the

the hylls, & the playne grounde. And that
euery thynge be defent and fayre to the eye
not onely within the precynct of the place
apoynted to buylde a mansyon or a howse
to the comodities about it, but also it may
be placable to the eyes of all men to se and
to beholde whan they be a good distaunce
of from the place, that it doth stande com-
odiously. For the comodious buyldynge of
a place doth not onely satysfye the mynde
of the inhabytour, but also it doth conforte
and reioyseth a mannes harte to se it, spe-
cially the pulchre prospecte. For my con-
ceyte is such that I had rather not to buyl-
de a mansyon or a howse, than to buylde
one without a good prospecte i it to it, & from
it. For & the eye be not satysfied, the myn-
de can not be contentyd And the mynde can
not be contentyd, the harte can not be plea-
sed, yf the herte and mynde be not pleased
nature doth of houre. And yf nature
do at houre, mortyfication of the
Bytall and onymall and spy-
rytuall powers do conse-
quently folowe.

¶ The

The thyrde chapter doth shewe a man to
buyde his howse in a pure and a
freshe ayre, to length his lyfe.




Here is noo thyng excepte
poyson that doth putrifye,
or doth corrupt the blode of
man. And also doth morty-
fy the spyrytes of man, as
dothe a corrupte and a contagious ayer.
For Galyen cecapentice nono sayth, wher
ther we wyl or wyl not, we must graunt to
euery man ayre, for without the ayre no
man can lyue. The ayre can not be so cleene
and pure consydering it doth close & doth
compasse vs rounde aboute, and we do re-
ceyue it in to vs, we can not be without it,
for we lyue by it. as the fyssh lyueth by the
water. Good ayre therefore is to be praysed
For yf the ayre be fresshe pure and cleene a-
bout the mansyon or howse, it doth conser-
ue the lyfe of man, it doth cōforte the brai-
ne and the powers naturall, & ingendryng
and makynge good blode, in the whiche cō-
systyth the lyfe of man. And contrarye
wyl?

rust and corrupt ayers doth infecte the blo
de, and dothe ingendre many corrupte hu
mours, and doth putrysfe the brayne and
doth corrupt the harte, & therfore it doth bre
de many diseases, & infirmities thorough
the whiche mannes lyfe is abieuyated and
shortenyd. Many thynges doth infecte pu
trysf and corruptyth the ayer, the fyrste is
the influence of sondy sterres, and standyn
ge water stynkyng mystes and caryn ly
enge longe aboute the grounde, moche peo
ple in a small come lyeng vnclensly and be
yngge fythe and stuttysh. Wherfore he that
dothe pretende to buylde his mansyon or
howse, he must prouyde that he do not cy
tuate his howse nygh to any marsh or mor
tyssh grounde. And that there be not nygh
to the place stynkyng and putrified stan
dyng water pooles, nor moryshe, but at lest
wyse, that suche waters do stande vpon a
stony or a grauell grounde myxt with clay
and that some freshe spryng haue a recour
se to noyssh and to refreshe the sayd stan
dyng waters. Also there must be circumspec
tion had that there be not aboute the howse

or mansyon stynkyng dyches, gutters nor
canelles nor corrupt dunghylls, nor synce
les excepte they be oft dyuers tymes man
dyfied, and made clene: Swepyng of how
ses and chambres ought not to be done, as
longe as any honest man is within the pre
cincte of the howse, for the douste doth put
tryfe, the ayer makynge it musty & dence.
Also nyghe to the place, let nother hempe
nor flewe be wateryd, and beware of the
snoffe of candelles, and of the sanoure of
apples, for these thynges be contagious,
and infectiue. Also myste & cloudy day
es impetuous and vehement wyndes, trou
belous and vaporous wether is not good
to laboure in it to open the poores to let in
infectious ayer. Furthermore beware of
pyssyng in draufes, and permyt no comon
pyssynge place be aboute the howse or man
sion, and let the comon howse of esement
be ouer some water, or els elongatyd from
the howse. And beware of emptyng of pyss
pottes and pyssyng in chymneyes, so that all
euyl and contagious ayers may be expel
lyd, and clere ayer kept vnputryfied. And

Br.

lrd

of all thynges let the Buttery, the celler, the
Kytchyn, the larderhowse with al other how
ses of offyces be kepte cleane, that there be
no fylth in them, but good and odyferous
sauours. And to expel and expulse all cor
rupt and contagyous ayer. 

For whan the plaages of the Pestylence
or the swetyng sykenes is in a trowne or
countre, at Mowntpylour, and in all other
hyghe regyons and countres, that I haue
ben in, the people doth flye from the conta
gyous and infectyous ayer, preseruatyues
with other counsell of Physycke, notwith
standyng. In towres and other baase coun
tres, howses the whiche be infectyd in tow
ne or cytie, be closed vp, both doores & wynd
owes, and the inhabytours shal not come
abrode, nor to churche nor market, for in
fectyng other, with that sykenes.

The fourth chapter, doth shewe vnder
what maner and fasshyon a man shul
de buyde his howse and mansyon.

in ech wyng thynges the
whiche shulde shorten the
lyfe of man.

Whan



¶ **W**han a man dothe begyn
to buylde his howse or
mansyon place, he muste
prouyde (sayth Ihesus
chryste) before that he be-
gynne to buylde, for all
thynges necessarye, for
the performation of it, lest that whan he
hath made his foundacion, and can not fy-
nyshe his worke that he hath begon, every
man wyl deriue hym savenge. This man
dyd begyn to bylde, but he can not fynyshe
or make an ende of his purpose, for a man
must consyder the expence before he do be-
gyn to buylde, for there goth to buyldynge
many a nayle, many pynnes, many lathes
and many tyles or sklates, or strawes, besy-
de other greatter charges, as tymber, bolw-
des, lyme, sande, stoncs or brycke, besyde
workemanshypp, and the implemētes. But
a man the whiche haue prouyde, or hath in
store to accomplysse his purpose. And hath
chosen a good soyle and place to cituat his
howse or mansyon, and that the prospecte
be good. And that the ayre be pure fresshe

B.ii. and

and cleane. Then he that wyll buylde, lette
hym make his foundation vpon a granelle
grounde myxt with clay, or els let hym bu
ylde vpon a rocke of stone, or els vpon an
hyll or a hylles syde. And ordie and edify
the howse so that the principall and chiefe
prospectives may be East and West special
ly Northeft, Southeft, and Southwest, for
the mercuriall wynde of all wyndes is the
most worst, for the South wynde doth cor
rupte, and doth make euill vapours. The
East wynde is temperat freyshe and fragrant
The West wynde is mutable. The North
wynde purgeth euill vapours. wherfore bet
ter it is of the two worst, that y wyndowes
do open playne north, than playne south,
although that Jeremy sayth from y north
dependyth all euill And also it is wrytten
in *E antica canticorum*. Rise vp north wynde,
and come thou south wynde and perflaue
my gardyn, make the hall vnder such a shaf
fhyon, that the parloure annexed to the hed
of the hall. And the buttry and pantry be
at the howse ende of the hall, the seller vnder
the pantry, set somewhat abase, the kyt
chyn

chyn set a base from the buttry and pantry
comynge with an entree by the wall of the
Buttry, the pasty howse, & the larder howse
anexed to the kytchyn, than deuyde the lod-
gynges by the cyrcuyte of the quadrynyall
courte, and let the gate howse be opposyte
or agaynst the hall doore standynge a base,
& the gate howse in the mydle of the fronte
entrynge into the place, let the pryue cham-
ber be anexed to the great chamber of esta-
te with other chambers necessarye for the
byldynge, so that many of the chambers
may haue a prospecte in to the Chapell, yf
there be any better courte made, make it qua-
drynyall with howses of casmetes, but one
stable for horses of pleasure, & se no fylthe
nor dunge be within the courte, nor cast at
the backeside, but the dunge to be caried
far from the mansion. Also the stables and
the slaughter howse a drapery yf any be kept
shulde be elongatyd the space of a quarter
of a myle from the place. And also the bak-
ke howse & brewe howse shuld be a dystance
from the place and from other byldynge.
Whan all the mansyon is edyfied and bylt

there be a moote made aboute it, there shal
de some fresshe sprynge come to it, and dy-
uers tymes the moote ought to be skowyd
and kept cleane from mud and wedes. And
in no wyse let not the fylth of the kytchyn
descende in to the mote. Furthermore it is
a comodious and a pleasaunt thyng to a
mansyon to haue an orcherde of sondrye
fruytes, but it is more comodious to haue
a fayre gardyn repleatyd with herbes of a-
romatyke and redolēt sauours, in the gar-
dyn maye be a poole or two for fysshē, yf
the pooles be cleane kept. Also a parkē reple-
tyd with dere and conys, is a necessary and
a pleasaunt thyng to be annexed to a man-
sion. A doue howse also is a necessary thin-
ge aboute a mansyon place. And amonge
other thynges a payre of buttes is a decent
thyng aboute a mansyon, and other why-
se for a great mā necessary it is to passe his
tyme with bowles in an alie, whan all this
is fyn ysshed, and the māsyon replenysshed
with implemēties, there must be a fyre kept
continually for a space to dry the contagy-
ous moystnes of the walles & the sauoure
of

of the tyme & sande. And after that a man
may lye and dwell in the sayde mansyon,
without take yuge any maner inconuenien
ce of syckenes.

The .v. chapter doth shewe howe a man
shulde orde his howse consernyng
the implemētes to comforte the
spyrytes of man.



Whan a man hath bylt
his māsyon, and hath
his howses necessarye
aboute his place, yf
he haue not howshold
stufte, or implemētes,
the whiche be nedefull, but must borow of
his neyghbours, he than is put to a shyfte,
and to a great afterdese, for these men the
whiche doo brewe in a botell and bake in a
walet, it wyll be longe or he can le yf zee
and safet. yet euery thyng must haue a be
gynnyng, and euery man must do after his
possessions or abylyte, this no wyse stan
dynge better it is not to set vp a howschol,

be or hospytalyte. then to set vp howsholde
lackynge the performation of it, as nowe
to ronne for mase, and by & by, for salte,
nowe to sende for breade. and by any by to
sende for a shēpes hed, & nowe to sende for
this, and nowe to sende for that, and by &
by he doth sende, he can not tel for what/su-
che thynges is noo prouysion, But it is a
great abusyon. Thus a man shall lose his
thryfte. And be put to a shyft, his gooddes
shall neuer increase, and he shall not be in
rest nor peace, but euer in carke & care. For
his purse wyll euer be bare. Wherefore I do
counceyll euery man, to prouyde for hym
selfe, as soone as he can. For ys of imple-
mentes he be destytuted, men wyll call hym
lyght wytted. To set vp a howse, & is not
able to kepe man nor mowse. Wherefore let
euery mā take o: he lepe. For many cornes
maketh a great hepe.

The .vi. chapter, doth shewe howe a
man shulde order his howse, and
howsholde. And also therein
to lyue quyetly.

Whan



Ho so euer he be that wyll
kepe an howse, he muste
ordie the expenses of his
howse accordig to þe rent
of his landes. And yf he
haue no landes, he must
ordie his howse after his
lucce wyynyng, or gaynes. For he that
wyll spende more i his howse, than the rent
of his landes, or his gaynes doth attayne
to, he shall fall in to pouerte, and necessy-
te wyll bryge cause and compell hym, to sell
his lande or to waste his stocke, as it is day-
ly sene by experyence of many men, wher-
fore they the which wyll exchewe suche pro-
dygalyte, and inconuenience, must deuyde
his rentes porcyon and expences, wherby
he dothe lyue in to thre equall porcyons or
partes. The fyrste parte must serue to pros-
pyde for meate & drinke, and al other neces-
sary thyngs for the sustentacion of the how-
seholde. The seconde porcyon or parte must
be reseruyd for aparell not onely for a mā-
nes owne selfe, but for all his howseholde,
and for seruauntes wages deductyng some

E. i.

what

What of this porcion i almesse dede to pore
neyghbours, and pore people suffyslynge
other of the. vii. workes of mercy. The thyr-
de porcion or parte must be reseruyd for v-
gent causes in tyme of nede as in syckenes
reparacion of howses, with many other coti-
dyall expences besyde rewardes & the char-
ges of a mans laste ende, yf a man do ex-
syde this ordre he may soone fall in dette,
the whiche is a dangerous thynge many
wayes besyde the byrnyng a man to trou-
ble. And he that is ones behynde & in trou-
ble, he can not be in quyetnes of mynde,
the whiche dothe perturbe the herte, and so
consequently doth shorten a mannes lyfe/
Wherefore there is noo wyse man, but wyll
exchewe this inconuenyence. And wyll cast
before what shall folowe after, And in no
wyse to set by a howsholde before he hathe
made prouysion to kepe a howse. For yf a
man shall bye euery thynge that belon-
geth to the keepynge of a howse with his pe-
ny, it wyll be longe or he be ryche, and lon-
ge or he can kepe a good howse. But he is
wyse in any conceyte & wyll haue or he set

By his howsholde. ii. or. iiii. yeres rent in his
cofer. And yf he haue no landes, then he
muste prouyde for necessary thyngs or that
he begyn howsholde, lest he repent hym self
after, throughe the whiche he do fall in to
pensyfulnes, and after that in to sykenes
and dyscasses, lyuynge not quyetly wherby
he shall a breuyat his lyfe.

The. vii. Chapter doth shewe howe the
heede of a howse, or a howsholder, shuld
exerceyse hymselfe, for the health
of his soule and body.



After that a man hath prouyded all thynges necessa-
rye for his howse, and for
his howsholde: expedient it
is for hym to knowe howe
he shuld exercise hymself both bodely and
ghostly. for there is no catholike or churche
man lyuynge, but he is bounde in cōscience
to be more circumspecter aboute the welth
of his soule, than the health of his bodye.
Our sauoure Iesus Christe sayth: What
E. ii. shall

Shall it profyte to man yf he get al the worlde, and lose hymselfe, and bryng hymselfe to a detryment. Wherfore it appeareth that a man ought to be circumspect for the heath and welth of his soule, for he is bounde so to lyue, that nyght & daye, and at all houres he shuld be redy, than whan he is called for to departe out of this worlde he shalde not fere to dye, savenge these wordes with S. Ambrose, I fere not to dye, for we haue a good God. Whan a man hath prepared for his soule and hath subdued sensuallite, and that he hath brought hymselfe in a trade or an vsage of a ghostly or catholyke lyuynge in obseruynge the comaundementes of god. Than he muste stude to rule and gonerne them the whiche be in his howsholde or vnder his custodiy or dominion, to se that they be not ydle. For kyng Henry the. viii. sayd whan he was yonge. Idleness is cheife mayster of vyces all. And also the hede of an howse must ouer se, that they the whiche be vnder his tuission serue god the holy dayes as dyligentlye se, and more dyligentlye, than to do theyr worke, the feryall dayes re
fra

fraynyng them from Vyce and synne, com-
pellyng them to obserue the comaundemen-
tes of God, specially to punyshe swerers,
for in al the world there is not such odeable
sweryng as is vsed in Englande, specially
amonges youthe and chyl dren, whiche is a
detestable thyng to here, and no man doth
go aboute to punyshe it. Suche thynges re-
formed, than maye an howsholder be glad,
not ceasyng to instruct them the whiche be
ygnoraunt, but also he muste contynue in
shewyng good example of luyng, than
may he reioyce in God & be mery, the whiche
meryth and reioysyng doth length a mā-
nes lyfe, and doth expell syckenes.

The. viii. Chapter doth shewe howe
a man shuld orde hymselfe in sle-
pyng, and watche, and in wei-
tyng of his apparayll.



Whan a man hath well percey-
sed hymselfe in the day tyme
as is rehersed, he maye stepe
soundly & surely in god, what
L.iii. chaunce

chance fouer fortune in the nyght. Mode-
rate slepe is most praysed, for it doth make
perfyte dygestion. It doth noyrsh the blod
and doth qualysse the heate of the lyuer. It
doth acuat, quyecken, and re freshe, the me-
moire. It doth restore nature, & doth quiet
all the humours & pusses in man, and doth
anymat and comfote all the naturall, ani-
mall, and spyrytuall, powers of man. And
such moderat slepe is acceptable i the syght
of God, the premises in the aforesayd chap-
ter obserued and kept. And contraryly, im-
moderat slepe and sluggysheenes doth humis-
ate and make syght the brayne, it doth en-
gendre reume and Impostumes, it is euyl
for the palsy, whether it be Vniuersal or per-
tyculer. It is euyl for the falling syknes
called Epilencia, Anasencia, and Catas-
encia, Appoplezia, Doda. With all other
infyrmities in the heed, for it enduseth obly-
uiousnes, for it doth obfuske and doth ob-
nebulat the memorie and the quyeckenes of
wyt. And shortly to conclude it doth per-
turbe the naturall, anymall and spyrytu-
all, powers of man, and specially it doth in-
fytgas


fygat and lede a man to syffe, and doth in-
duce and infatte breuyte of lyfe & detesta-
bly it dyspleaseth God. Our Lorde Jesu
Christe dyd not onely byd his dysciples to
watche, but dyd animat them and all other
so to do, sayenge. (I say not onely to you
watche) but to all men I say watche. And
to Peter he sayd mightest not thou one hou-
re watche with me. Althoughe these holre
scriptures with many other mo, the whiche
I myght alfygat for me, although they be
not greatly refarted to this sece, yet it may
stonde here with my purpose & matter with-
out reprehension. These matters her: nede
not greatly to be rehersed. Wherfore I do re-
turne to my purpose, and say that the mode-
ration of slepe, shuld be mesured according
to the naturall complexion of man, and in
any wyse to haue a respect to the strength
and debelytie to age & youth, and to sycke-
nes & health of man. First as concernyn-
g the naturall helth of man, Sangwyne and
colorycke men. vii. houres of slepe is suffi-
cient for them. And now consyderynge
unbecilite and wehiness of nature: a fluma
cycke

ticke man may slepe .ix. hontes or more: me
lancoly men may take the y^r pleasure, for
they be the receptacle and the dredges of al
the other humours. Secondly youth & age
wolde haue temperaunce in slepyng. Thyrds
ly strength may suffice a bront i wathe the
whiche debelyte and wekenes may not. As
I wyl shewe by a famyllyer exaple. There
was two mē sat at the dyce togyther a day
and a nyght, and more, the weke man sayd
to hym, I can playe no longer, the stronge
man sayd to him, fye on the bench whysler
wylt thou start away now, the weke man to
sat vssy the strange mans mynde, appetyte
and desyre playeth with his felow through
the whiche he doth kylli hymself, the strong
man doth hymself lytel pleasure, althynge
consydred the whiche I do passe ouer. Wher
fore I wyl retorne to the sycke man, which
may slepe at all tymes, whan he may get it
but yf he may slepe at any tyme, best it is
for hym to refrayne from slepe in the day &
to take his natural rest and slepe in 2 night
and to eschew merydyall slepe, but yf nede
shall compel a man to slepe after his meat,
set

let hym make a pause, & than let him stand
and leane agaynst a cupborde and slepe, or
els let hym syt vpright in a chayre & slepe:
slepyng after a full stomacke doth ingens
dre dyuers infymities. It doth hurte the
splen, it relaxith the synewes, it doth ingens
dre the dropes and the gowte, & doth make
a man loke euyl colored. Beware of Vener
tious actes before the fyrst slepe, and spec
ally beware of suche thynges after dynner,
or after a full stomacke, for it doth ingens
dre the crampe and the gowte and other dis
pleasures. To bedward be you mery, or ha
ue mery cōpany about you, so that to bed
ward no anger nor heuines, sorow nor pen
cifulnes do trouble or dysquiet you. To bed
ward and also in the mornyng vse to haue
a fyre in your chambie to waste and consu
me the euyl vapoures within the chambie:
for the breth of man may putrefy the ayre
within the chambie: I do aduertise you not
to stande nor to syt by the fyre, but stande
or syt a good way of from the fyre, takyng
the flamour of it, for fyre doth at ppye and
dye vp a mans blod, and doth make sterck

the synelwes and Joyntes of man . In the
nyght let the wyndowes of your howse spe
cially of your chambre be closed . Whan ye
be in your bed, lye a lytell whyle on youre
left syde, and slepe on your ryght syde, and
whan you do wake of your fyrst slepe ma
ke water yf ye fele your bladder charged, &
than slepe on the left syde, and loke as ofte
as you do wake, so oft turne your self i the
bed from one syde to another. To slepe gro
uelyng vpon the stomacke and bely, is not
good, vnsles the stomacke be slowe & tarde
of digestion, but better it is to lay your han
de or your bedfelowes hande ouer your sto
macke than to lye grouelyng. To slepe on
the backe vpright is vtterly to be abhorred
whan that you do slepe let not your necke,
nother your shulders, nother your handes,
nor fete, nor no other place of the body lye
bare vndyscouered. Slepe not with an emp
ty stomacke, nor slepe not after that you
haue eaten meate an houre or .ii. after . In
your bed lye with your heed somewhat hygh
lest that f meate which is in your stomacke
thorowe eructuations or some other cause,
ascende

ascende to the orife of the stomack, let your
nyght cap be of skarlet, and this I do ad-
uertise you, cause to be made a good thye:
ke quylte of Cotton or els of pure flockes,
or of clene wolfe, and let the coueryng of it
be of whyte fustian, and say it on the fether
bed that you do lye on, and in your bed lye
not to hote nor to colde but in temperaunce.
Olde auncient doctors of Physicke sayth.
Iiii. houres of slepe in somer: and .ix. houres
in wynter is suffycient for any man, but I
do thynke that slepe oughte to be taken, as
the complexion of man is. Whan you aryse
in the mornynge, ryse with myrth, and reme-
ber God. Let your hosen be brusshed within
and without: and flauer the insyde of them
against the fyre. Use lynnyn sockes. or lynnyn
hosen nexte your legges. Whan you be out
of your bed stretch forth your legges and
armes and your bodye, cough, & spyt, and
than go to your stole of egestyon, and expo-
nerate your selfe at ali tymes that nature
wold expell, for yf you do make any restric-
tion in keepynge your egestyon or your vyne
or ventosyte, it may put you to displeasure

In Bredynge of dyuers infyrmyties . After
you haue vacuated your body, and trussed
your poyntes, kayme your heed oft, and so
do dyuers tymes in the daye . And wasshe
youre handes and wiestes, youre face and
eyes, and youre teth, with colde water, and
after that you be apparaylled, walke in to
your gardayne or in to your Parke a thou:
sande paace or two . And then great and
noble men doth vse to here the Communi:
on. And other men that can not do so, but
must apply there busynes, doth serue God
with some prayers, surrendrynge thankes
vnto hym for his manifolde goodnes, with
askynge hym mercy for theyr offences. 
And before you go to your refection, mode:
rately exercyse your body with some labour
or playenge at the Tenys, or castyng of a
bowle, or passyng weyghtes or plommettes
of lead in your handes, or some other thyn:
ge, to open the poores, and to augment na:
turall heate. At dyner and supper vse not
to drynke of sondry drynkes, and eate not
of dyuers meates, but fede of two or thre
dysshes at the moste. After that you haue
dynde

dyned and suppe, labour not by and by after
ter but make a pause syttinge or standynge
ge byrghie, the space of an houre or mores
with some pastyme, drinke not moche after
dynet: at your supper vse hyghe meates of
dygestyon and restrayne from groose mea-
tes, go not to bed with a full nor an emp-
ty stomacke. And after your supper make
a pause or you go to bed / and go to bed as
I sayde with myrth.

E Dithetmore as concernynge your ap-
parayll. In wynter next your sherte,
vse you to weare a petycote of skarlet, your
Doblet vse at your pleasure, but I do ad-
uertise you to lync your Jacket vnder this
fasshyon or maner, vse you fyne skynnes
of whyte Lambe, & blacke Lambe, and let
your skynnet cut both the sortes of the skyn-
nes in small peces tryangle wyse, lyke hal-
fe a quarell of a glasse wyndowe, and than
setwe toggyther a whyte pece and a blacke?
lyke an whoole quarell of a glasse wyndow-
we, and soo setwe by all toggyther, quarell
wyse as moche as wyll lync your Jacket.
This fytte for his holesomnes is praysed
D.iii. about

aboue Sables or any other kinde of furre.
Your exteriall apparayll vse accordyng to
your honour. In sōmer vse to were a skar-
let Petycote made of flamell, or of lynse
wolfe, in wynter and sōmer kepe not your
heed to fote, nor bynde it to strayght, kepe
euer your necke warme. In Sommer kepe
your necke and face from the sonne, vse to
were gloues made of Goote skynnes, per-
fumed with Ambre de grece. And beware in
standynge or lyeinge on the grounde in the
reflection of the sonne, but be mouable. If
you shall common or talke with any man,
stande not styll in one place, yf it be on the
bare grounde, or grasse, or stones, but be
mouable in suche places, stande nor sytte,
vpon no stone or stones: stande nor syt not
longe bare headed vnder a Vaute of stone.
Also beware that you do not lye in no olde
chambres, whiche be not occupied, specyall-
lye suche chambres as Price and Ratties,
and Snayles resorteth vnto. Lye not in
no suche chambres the whiche be depnyed
cleane from the Sonne, and open ayre.
Nor lye in no solwe chamber, excepte that

It be solded. Beware that you take noo
colde on your feete, and legges. And of all
wether beware that you do not ryde nor go
in great and unpytous wyndes.

¶ Explicit.

¶ Of folke the physycyons.

Who that useth the arte of medycyne
Takynge his knowlege in the feede
He is a foole full of twayne
So to take herbes for his sheelde
Wenynge they: Vertue for to weelde
Whiche is not possible for to knowe
All they: Vertues, both hye and lowe.

¶ Of dolorous departynge.

¶ Neuer man yet was so payssant
Of gooddes or of parentage
But that mortall death dyd hym daunt.
By proceffe at some strayght passage
yea, were he neuer of suche an age
For he spareth neyther yonge nor olde
Fayre nor fowle, fyerce nor also bolde.

¶ Of the true description.

¶ The wyse man whiche is prudent
Doth seeke good where ever he go

Synnyng examples excellent
Dnto them the whiche are in two
Teachynge them in all vertues
That they may not in to synne, all
If that they hertely on God call,

¶ Of Philosophye.

¶ At this tyme doctryne is decayed
And nought set by in no place
For enery man is well appayed
To get good with great solace
Not carynge howe nor in what place
Puttyng the fayre and dygnt sophye
Vnder feete with Philosophye.

¶ Finis. ¶

(Imprynted by me Robert

Wyer, dwellinge at the churche of S.

Iohn Euangelyst, in S. Martyns

paryssh in the felde besyde the

Duke of Suffolkes place

ce, at Charynge

Crosse.

¶ Cum privilegio, ad

imprimendum

totum.



